

SHAKER AND SHAKERESSES

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

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EDITOR.

Mt. Lebanon, Col. Co. N. Y. December, 1873.

FIFTY CENTS
PER ANNUM.

NEW HEAVEN AND NEW EARTH.

A new creation. But, as from nothing comes nothing, both the new earth and the new heaven must be evolved from previously-existent elements. As Believers in the second manifestation of Christ, we have heretofore assumed, in our writings, that our spiritual order was the new heaven; and that our community of goods was the new earth. This was true, but not the whole truth. The light shines brighter, and we see further.

John says: "I saw a new heaven, and a new earth; for the first heaven, and the first earth, were passed away; and there was no more sea" — spiritual heathenism. In his vision, John had previously been giving us the history of the first earth and heaven, which began to be created at the introduction of the Christ Spirit into the Roman empire.

The seven churches of Asia were semi-heathen, semi-Christian organizations. They are the bases of our present Gentile Christianity, or "Babylon the Great" — "the Mother" of so many "harlot" systems of theology, and of civil governments. This heathen Roman empire was the raw material out of which our modern Christianity — its Gospel and Law — has been formed. The empire included nearly every known nation that, at that time, was called civilized.

Christendom, with its hundreds of orders and sects, in its creeds, its prayers, and its sermons, unites the natural generative and the spiritual resurrection elements, and mixes them together in its sacraments, ordinances, and church ceremonies.

Is not this flesh and spirit theology — this admixture of discordant, antagonistic elements — the cause of the vehement denunciation of the Revelator, and of his utter abhorrence of the whole Babylonish system, to which he so remorselessly applies the most opprobrious epithets known to human language?

It is said that Babylon means mixture — confusion; and the culminating manifestation of this mixing and adulterous spirit is in the union of Church and State Governments, under which the priesthood usurp authority in the first heaven, and first earth, too, and compound them together.

The Pope of Rome, and the Queen of England, are equally the Head of the Church and State. Marriage is a sacrament of the Church; and war, like the infernal Inquisition, is holy. The same Church official can "solemnize holy matrimony," lead an army, or appoint and pay for the leader, collect tithes and Peter Pence, dress in scarlet and gorgeous attire, fare

sumptuously every day; while every fifth person is a pauper of higher or lower degree; and the social evil extends from the sacristy to the brothel. Monasteries and Nunneries, barracks and monitors, State prisons and theaters, tenement houses and asylums, hotels and boarding places, are all Church and State institutions, and come of the attempt of Christendom to combine, under one Head, "the first earth and the first heaven."

Can there be a doubt that these are the "first heaven and the first earth" which John saw "pass away" in the fall of Babylon? or that they were formed under the first advent and influence of the Christ Spirit?

They stand exclusively in the masculine gender. Witness Jesus and his twelve Apostles — *all men*; the three *he* Gods of the Trinity, worshipped by the Catholic, Greek, and Protestant world; and the masculine priesthood, from the Pope, and Luther and Calvin, down to H. W. Beecher.

The cardinal dogmas of the "Evangelical Alliance" are, without question, what the Spirit designated "doctrines of devils" — of *Evil*.

John saw the "first beast" — Catholicism — come up out of the sea — spiritualistic heathenism; and a "second beast, with two horns" — Luther and Calvin — come up out of the earth — Rationalism. These are "the beast," and "the image of the beast" — Church and State male Governments — moons turned to blood. All the ages down, they have been either fighting and warring, or preparing to fight and war, with each other.

Having seen the first heaven and the first earth pass away, John begins to describe the second heaven and earth that should take their places. He saw the new earth in its glory, and, as Swedenborg and some others have done, mistook it for the new heaven.

"I saw the holy city, New Jerusalem," — the city of the Jews in the spirit world — "coming down from God out of heaven. * *

* The tabernacle of God was with men, and He will dwell with them; and they shall be His people," who shall live up to the holy and good Law of Moses, in generation nutrition, and in their property relations; as they did during their forty years visionary state in the wilderness. The land will be Government property; and the Government will be male and female; and marriage will be for use only. The evil things, so much lusted after, will be unknown; and manna — vegetables, farina, and fruit, will be for muscular strength in man, as with the ox and elephant, the horse and camel, the buffalo and dromedary. "Perish commerce," and flourish agriculture.

Let cities be for the giants in wickedness; and co-operative associations universal throughout the land. Let the land be fed with its own produce, and have its sabbaths of rest, to digest its food; that no seed of weed, or germ of animalcule, may live to choke or destroy the crop. And far from human beings would be the plagues and mountain of curses that Moses set before the people who should be disobedient to his organic physiological laws. For, in the new earth, "God shall wipe away all tears from their eyes; and there shall be no more curse," or disease; nor death by sickness, consumption, burning fever, or by any other plagues now so well known to the Gentile Christians in Babylon. "For there shall be neither sorrow nor crying; neither shall there be any more (physical) pain; for the former things are passed away. . . . It is done." "He that overcometh" his appetites, and subdues his passions, "shall inherit only good things."

Behold, then, the "new earth," in which man and woman shall have equal voice in framing and executing the laws; and which shall possess a simple *dual* Civil Government; and under its administration, all present forms of evil, and causes of human misery, shall find no place to counteract its Millennial principles.

In chapter xxi of the Revelation, we have, from verse 9, a visionary description of the "new heaven," as co-existent with the new earth; "of which we cannot now speak particularly" — not until another issue of the "*Shaker and Shakeresses*," in the new year, 1874.

THE WORD OF GOD AND THE BIBLE.

EACH one of the thousand antagonistic sects of religionists, called by the homogeneous name of *Christians*, has a theology built up out of the teachings and interpretations of their Bibles. This fact is continually raising the important inquiry, *Is, or Is not, any one of these sectarian Bibles the Word of God?* "A tree is known by its fruit." *Theological sectarianism is Bible fruit.* Inspiration, redeeming love — salvation — is the fruit of the *Word of God!* The former engenders in men, and in nations, cruel wars, inhuman persecutions, the infliction of the most awful tortures that human ingenuity can invent, upon the infidels and heretics of their own creation; and inveterate, mutual hatred toward the Gods and Bibles that each of them thus worships. Whilst, under the influence of the latter, Pentecostal Communities are formed, wherein men and women love their neighbor as they love themselves.

One said: "Men, in consequence of their belief in the inspiration of the *whole Bible*,

suppose that God requires something more of them than merely being and doing good."

No thoroughly enlightened *Christian*, whose soul is vitalized by the *real* Word of God, can study the character of the God of the Jews, as described in these man-made Bibles, wherein he is depicted as possessing all the passions of that humanity he is seeking to elevate and redeem—dekeness, hatred, revenge, wrath, and unparalleled cruelty—without its lessening his veneration for this tutelary divinity—the "Lord of hosts" of implacable warriors.

The hygienic ordinances of the Law, concerning generation, its confessions, and sin-offerings, followed by washings, purifications, and sacrifices, conjoined to the scientifically wise restrictions relative to inflammatory meats and drinks, and the utter prohibition of indigestible, disease-creating fat and grease, are inestimable records. They were designed to remove (and prevent) "all sickness from" the Jewish people, "whose lives, to-day, average five years more than do the Gentile Christian people of Europe, although under the greatest possible disadvantages."—(Dr. John S. Hough.)

Here we have two of the steps in the ladder of redeeming progress, reaching from the lower order of *generation* up to the Resurrection order—from earth to heaven—as represented in a dream of Jacob.

These laws and statutes remain as a tribunal of judgment, before which the whole human race will yet be arraigned, to give an account of the deeds done in their now terribly-diseased bodies.*

The prophetic books of the true Bible are a priceless boon to humanity. Their claims to a Christ inspiration are substantiated by numerous immensely-momentous fulfillments of prophecies concerning cities, kingdoms, and nations, in the external world; and by still more important actualizations in the religious progress, and spiritual history of our race. They are the recorded links of God's providences, forming a chain composed of the Word of God which is embebling the whole of the New Creation.

The Scriptures are history and biography, interspersed with records of the inspired Word of God, seeking to establish the kingdom of heaven upon earth. That Word is still making Bibles, which are as sacred to the present, and as needful for the future, as was and is the Apocalyptic book of St. John the Divine.

Texts from Scripture furnish the fulcrum for the levers of the sects—the creeds of the theological religionists. By these they overthrow each other. "A house thus terribly divided against itself cannot stand." The evil arises from the error that the Bible is the Word of God; and that every word between its lids is, by efflux from Deity, plenary inspiration. It is a magazine of the warriors' weapons the slave-holders' manacles, the miser's gold, old wives' fables, the sage's wisdom, Jewish prejudices, and God-saving truths, thrown together in a book, to be accepted as the Ark of Oracles, upon which to found religions.

The secular books of the Bible required no more inspiration than does any other history,

*If the "statutes were not good," which he "gave," evidence that the "God of Israel" was not the Supreme Being, those laws and statutes that were good—embodying eternal truths—do so certainly prove that he had an orderly relation to Him. Ed.

or biographical story. Many words in the ancient Oriental languages, in which the Scriptures were first written, are variously rendered into other tongues. The Hebrew word *nahash*, rendered *serpent*—"Be ye wise as serpents, and harmless as doves"—might be, and is, rendered *seraph*, etc. Yet how different the sense to an Englishman or an American! The numerous instances of this kind destroy entirely the idea of a plenary inspiration, to a rational mind. Had the translators been enlightened by the revelation of Christ's Second Appearing, we should have had a very different Bible from any now extant.

Man, in his journey of redemption, swings from one extreme to another. From wrong and ruin, he does not pursue a straight pathway up the inclined plane of righteousness and truth; but moves spirally, as it were, sometimes on the wave of inspirational power, drinking in the gushing rhapsodies of the Word of God; then floating with the tide of passion into caverns of darkness and dissipation.

The present is an age of scientific, theological, and religious revolutions, destroying the false foundations of sectarian creeds, and exposing the imperfections of all the Bibles from which they have been evolved. Under this influence, many souls unwisely throw away the Bibles of other nations and races, in past Dispensations, as useless or unprofitable; not knowing that God's work, for human redemption, in all ages, is harmoniously linked together. The Word of God is a unit. A present revelation will reproduce the past. "Every word that has been spoken by the mouth of all holy Prophets," in all nations, "since the world began," will be restored in the Millennium.

The Christian Bibles, with all their errors, are books of incalculable value to the human race; and the sacred writings, or Bibles, of what are termed *heathen* nations, are also to be judged by the same standard, *ie*, the truth they contain, and the good they do. All Scripture records of Divine inspiration help to reveal the power and wisdom of God to mankind; and they should be preserved, studied, and interpreted, by the light of a present living revelation, as that includes the whole focal light of all former revelations.

God's Word and work never wane, or retrograde; but are eternally progressing toward the final redemption of all races. Hence, none of the Bibles, not even the *Christians'*, are yet finished.

Elder Giles B. Avery, Mt. Lebanon, N. Y.

SHAKER FUNERAL.

EDITOR HUDSON REGISTER.—I have just returned from the Shaker village in this town, where I had been to attend the funeral of the late Elder RICHARD BUSHNELL, an aged and much esteemed member of that community, who has been a member of the society for over sixty years, and most of that time occupied a prominent position in the North Family as one of its Elders. He was over eighty years old at his death; and no man ever died leaving a better record for honesty and an uniform irreproachable life than did Elder RICHARD. His position in the Shaker Society has, during the present generation, brought him into intimate acquaintance with the citizens of this vicinity; and the community at large seemed filled with as much sympathy for the deceased as did the members of the community who have grown up under his eyes, and have looked up to him as to a father and a friend, in whom they could with implicit confidence confide.

The funeral was held in the Church, which was filled to its utmost capacity. The different Shaker families of Lebanon, Canaan, and Hancock, were represented apparently by a majority of the adults, but as the citizens entered, the space occupied by them became more and more compact, and apparently every spare bench and chair came into requisition in order to seat the audience. It was doubtless the largest gathering ever in that capacious room.

The usual exercises on Sunday were entirely dispensed with, and the time was filled up with remarks made by different brethren and sisters, appropriate to the occasion, the reading of articles in both poetry and prose, and with singing. Elder FREDERICK EVANS made a beautiful and timely address in which he took occasion to review the past life of the deceased, slightly touching upon the peculiar doctrine of the sect. Elders DANIEL BOLER, and GILES B. AVERY, also gave each a short but impressive address, which, were it in my power, I would send you, as they were every way worthy of publication. Elder GILES also read a beautiful piece of poetry, which he said was written by one of the sisters. If such talent exists among our Shaker friends, and the sentiments expressed in the poem read, are the true emanations of a Shaker heart, then have that singular people been sadly misunderstood by us of the outside world.

The world has been led to suppose that all the finer feelings of the human heart—all love, affection, and personal regard for fellow humanity, was here crushed—crucified as we might say—and that an ascetic individuality existed, leaving the Shaker a solitary wanderer on earth, avoiding all sympathy with things of earth, only seeking happiness, won by misery here, in a world to come. But this day there was a rare opportunity, seldom witnessed by those outside of the Society, to observe the beautiful system of Brotherhood that seems to permeate the innermost recesses of their heart of hearts. Here we saw the Ministry and Elders, standing at the head of the Society, mingling in perfect union their humble tributes to the memory of their deceased brother, side by side with those who walk upon the ground floor of the Temple, or are the humble workers upon its outside walls. Had you listened to the several speeches made by brethren and sisters, and heard their written thoughts expressed, the only conclusion that could result would be: If these men and women are sincere, if they speak their thoughts in all soberness, if such love cements together the hearts of Shakers, then is their Society a paradise upon earth, and just without the door of Heaven.

An invitation to the audience, not Shakers, drew from J. M. FRENCH, a well-timed and impressive speech which seemed to be in sympathy with the crowd of people among whom he stood while speaking. Doctor WRIGHT, an old citizen of New Lebanon, added his testimony to the sterling worth of the deceased, whom he had intimately known for half a century.

After the services at the Church were ended, the vast audience had an opportunity to view the remains in an ante-room of the Church. The remains were contained in a plain, substantial coffin, unstained, and without a single ornament; yet, simple as that burial case was, to eyes accustomed to look upon the varnished surface, the emblazoned adornments which fashion turns out to contain the remains of earth's lavish children, I have no doubt our old friend RICHARD (if he has the power in spirit to look back) gave hearty approval. At all events, I am confident that in that humble coffin RICHARD BUSHNELL "sleeps well."

JUDGE H. BULL,

Lebanon Springs, Col. Co. N. Y. Oct. 26, 1873.

UP AND DOWN.

IN deep silence, quietness, and profound meditation—feeling after God—by sympathizing with all things in the natural world, commencing with *man*, as the head of the animal kingdom; descending through the vegetable to the unorganized mineral kingdom of Nature, is looking *downward*.

While commencing and sympathizing with unbodied men and women—spirits, angels, cherub and seraph, who intervene between man and Deity, is looking *upward*.

For unorganization is *down*; perfected organization is *up*.

CAUSE AND EFFECT.

THE FIRST CAUSE of life, and of all the qualities or properties of mind and matter, in the entire Universe of Creation, is GOD, whose government of all his intelligences in all worlds, and in all heavens, is by *Law*, which expresses his *will*.

All mind and matter are placed under, and made subject to, *Law*, founded in Goodness and Truth; and is intended to be productive of felicity to all God's sentient creatures, which, therefore, cannot be infringed with impunity.

Man, in all worlds, is a *secondary* creator; and, therefore, the physical, moral, mental and physiological causes by which *we humans* are influenced and made to *suffer* in this world, are mostly, if not altogether, of our *own* creation; and, consequently, the corresponding effects are indirectly or directly chargeable upon ourselves. And, as the *power* to create and bring into operation *counteracting* causes, is in our possession, when one cause, which would produce *evil* or injurious effects upon us, is in operation, we (as rational beings) can and should set in motion other and counteracting causes, and thus *prevent* evil effects. By this, we *know* that the *power* of deliverance from evil is principally in our own hands; and, if our *will* be in harmony with the *Good and Great First Cause*, we can bring forth and effectually *use* that power, and thereby escape the *evil* or suffering.

Calling upon (or praying to) God, that *He* would remove the *evil* effects of a cherished *evil* secondary cause, especially when that cause is known to the person, is the merest fallacy, and is useless. It is like requiring of God the Supreme Intelligence (who is perfectly rational, wise, consistent, and absolutely unchangeable, as well in his purposes as in his nature) to destroy his own system or mode of government. God never acts arbitrarily, but always beneficently.

By *Law*, God says: Do *this*, and thou shalt live, healthily and happily. Do *that*, and thou shalt die miserably, or live unhealthily and unhappily.

There must necessarily be suffering, where *causes of evil* are allowed to be and operate, whether the sufferer be aware of their existence, or utterly ignorant thereof. Therefore, it is the business of every man and woman to study and labor to find out and *know* the *causes* that will produce *good*, and then to wisely adopt them, and thus *prevent* evil effects in and upon their bodies, and minds, and morals.

There may be, and without doubt there are, *gifts* resting upon certain individuals, at certain times, by the exercise of which, disease and suffering may be and frequently are removed; the ulterior and beneficent object of which, is to induce the *healed* to flee the *evil* cause, and find out, and practically adopt the *true* cause of health, ease, and happiness. For, obviously, if the *causes* of the evil, or suffering, be untouched and allowed to continue to operate, the same (or worse) *evil* effects will undoubtedly and unavoidably follow.

Therefore, be it remembered, that *ignorance of the cause of evil*, or suffering, *will not prevent* evil effects. Wrong habits—physiological or moral, *will produce* corresponding *evil* effects and suffering. Physical and physiological habits, when *known* to be wrong, and yet

persisted in, become *moral* wrongs—*real* *sins* against both God's Law, our neighbor, and ourselves. Paul says: "Sin is the transgression of the Law" (of *Moses* he meant). But it would have been better if he had said, The transgression of *Law*, as established by God in the nature of matter and mind, is *sin*.

As iron, when under the power of heat (in a molten condition) cannot be used for the purposes of binding or holding together other things, or for the support of buildings, and appears to be without the properties of cohesion and hardness, but which, as soon as the external influence of heat is removed therefrom, will return to its former cohesion, solidity and hardness; so, when *inability* to act under the power of a secondary cause of evil is present, of course the *evil* effects are more or less diminished, and, for the time being, the *will* of the person may appear to be in the direction of good; and it will be called *virtue* in him, when it is but little better than a "sick bed," or "death-bed repentance." And, in most cases, as soon as the opposing *inability* is removed, the *mind* (which is extremely elastic), by the power of the *will*, returns to its ordinary and customary *evil* cause, and thereby, with the body, has to endure and suffer the *evil* effects of the resumed and continued *evil* cause. And, as every effect is as true to its cause as is a shadow to substance, the longer an *evil* cause (moral or physical) has been in operation, the longer will it take to eradicate and destroy its *evil* effects. Therefore, be warned; be wise.

Truth, Knowledge, and Wisdom, are natural attributes of God, and are communicable to all his intelligent creatures, in all worlds and spheres, if they be willing to receive of them. Therefore, let all shun *ignorance* of right, truth, and good; put off folly, learn to be wise, and *choose* that which is good and true; and thus escape the ten thousand evils and sufferings—spiritual and physical—which overtake and befall those who will persist in pursuing a contrary or evil course.

Wm. Offord, Mt. Lebanon, N. Y.

THE JUDICIAL OATH.

"We demand that the judicial oath, in the courts, and in all other departments of the Government, shall be abolished; and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead."

In connection with the above "Demand for Liberalism," the following extracts from *The Pilgrim and the Shrine* appear to me sufficiently interesting and appropriate to merit being placed before the readers of the *Index*:

"But it is our system of judicial swearing that has struck me as exceedingly curious. His evidence was essential and satisfactory, but the lawyer who was on the other side very nearly succeeded in rejecting it, and was only foiled by the singular wit of the witness. He was reputed to be an 'infidel,' whatever that may be, and on his entering the witness-box, the counsel stopped the clerk, who was about to administer the oath, saying that he wished to ask the witness a question about his religious opinions."

"The witness observed that when sworn he should be most happy to answer any questions about the case before the court, but that his opinions concerned nobody but himself: they were not evidence and nothing he could say unsworn could be evidence; he hoped, therefore, his honor, the judge, would save him from any irrelevant curiosity."

"The judge, however, answered—what seemed to me a most reasonable appeal—by intimating that it was necessary to answer the counsel's questions."

"Perhaps then," said the witness, "I may be informed if, not being sworn, I am bound to speak the truth?"

"Not legally," said the judge.

"Witness thanked the judge, and, turning to the counsel, said, 'Now, then, sir, you may just ask me what you please, and I will endeavor to frame my answers to suit you!'"

"Seeing that an examination under such circumstances would be a farce, the lawyer requested that the oath might be administered. This done he again commenced:

"Now that you are legally bound to speak the truth, I desire to know if you believe in the New Testament, on which you have been sworn?"

"Turning to the judge with an expression of mock humility, witness said, 'I pray your honor's protection.'"

"The judge told him to answer the question."

"But, your honor it's not fair. He wants to make me commit myself, because he knows my evidence will tell against him."

"Exactly so, says the counsel, blandly smiling."

"What," asked the judge, "do you mean by making you commit yourself?"

"Why, your honor, he wants me to disqualify myself for being sworn as a witness, by acknowledging that I believe in the Divine authority of a book that contains a positive injunction against swearing at all!"

"On hearing this most unexpected reply, the lawyer answered the judge's inquiring smile by throwing himself back in his seat, and declining to oppose the witness."

"Does it not seem strange that the very truthfulness which would induce a man to acknowledge his disbelief should be used to discredit him?"

"It seems to me absolutely certain that a little advance in the public intelligence will cause the oath to be discarded altogether. As an appeal to the supernatural it really means nothing, and as a legal contract it might be made equally binding, and less objectionable." *The Index.*

TWO ORDERS.

"Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. 15: 40.

FIRST ADAM—male and female ("and he called their name Adam") the father and mother of the natural creation, the generators—the sowers of the seed. Then Christ, also male and female ("He that hath the Bride is the Bridegroom"—"Adam, a figure of him that was to come"), the father and mother of the spiritual creation—the regenerators—the reapers of the harvest. "There is a time to sow, and a time to reap," spiritually as well as naturally, human beings, as well as wheat and corn. ("The harvest truly is plenteous, but the laborers are few," etc. "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.")

There is a begetting, quickening, and birth, spiritually as well as naturally ("Ye must be born again"), and equally as necessary are the father and mother in the spiritual as in the natural creation; and, as we had no choice as to who should beget and bring us forth naturally, neither will we be consulted as to who shall be our spiritual parents; and, when we are *compelled* by the angels to enter the *womb of the Spirit* (a *Shaker Society*), let us become "as clay in the hands of the potter," and "honor our father and mother," then God, through his Order, will travail, and in due season bring us forth spiritual beings—angels.

The followers of Adam "marry and are given in marriage" ("marriage is honorable in all" *natural* people); but the followers of Christ make themselves virgins and "eunuchs for the kingdom of heaven's sake." The hundred and forty and four thousand, who stood with the Lamb on Mount Zion, were virgins, not married people—"not defiled with women," or men. Brother John neglected to mention that there were some of *both* sexes *not* defiled, because, like Paul, he then only "knew in part," and "saw through a glass darkly." The prophecy "That the Bride should appear, and she coming forth shall be seen that is now withdrawn from the earth" (*Esdrae*, 7: 26), was not understood by him at that period of his pilgrimage.

Remember, there is a natural and there is a spiritual life: and that one must be sacrificed for the other. "Whoever will save his (generative) life, shall lose it (his spiritual life); but whosoever shall lose (sacrifice) his (generative) life, for my sake, and the Gospel, the same shall save it" (his spiritual life). But such as are content, and of choice prefer to follow Adam in the natural, generative life, let them sacredly observe the laws of God for that order, which are "Do justly, love mercy, and walk humbly," using their generative powers and faculties to "glorify God," *not for pleasure*; and let them teach the same to others; then (if you have not been called to a higher life) the blessing and protection of God will rest upon you as *natural* people, and you will be among that number who (Paul says) "do well." If, however, you feel "drawn of

the Father" to follow Christ in the regeneration, you must forsake father and mother, brother and sister, wife and children, lay your possessions at the feet of the Apostles (as did the primitive Christians), confess your sins, take up your cross daily, and, by patience and perseverance, clothe your spirit with the "wedding garment" of purity and holiness. This will entitle you to be classed among that number who (Paul says) "do better."

"Except ye be converted (to this faith) and become as a little child (harmless and confident), ye cannot enter into the kingdom of heaven," you may try your best, but the laws governing the spiritual, are like the laws governing the material—unchangeable. And such as seek to carry their lust, private property, natural kindred, etc., etc., along with them, will never enter the kingdom of heaven, nor have it enter them; but, sooner or later, will find themselves among those, "many (that) shall seek to enter in, but shall not be able." Therefore act wisely, sit down and "count the cost," "choose ye this day," which of the two orders you will cast your lot with, and then religiously keep the laws given to govern in that order. If you will do this, in the fear and love of God, their blessing and protection will rest upon you by day and by night, in things temporal and in things spiritual; you will be an honor to your race, and will find yourself in the hollow of God's hand, when their "time of times" shall pass over this planet, and over the creatures dwelling upon it.

J. R. Cooper, South Union, Ky.

VISION.

ON or about the middle of November, 1870, upon retiring to rest at night, and closing my eyes (being still awake) the following scene, or vision, appeared before me:

In the first place, I saw the Throne of God, and from thence a descending plane, reaching as far as my eye could extend, down to the region of darkness. Upon this plane there appeared a vast multitude of platforms, ascending one above the other, from the lowest progressively upward toward the Throne, which appeared like a dazzling cloud of Light and Glory, extending in length across the end of the plane, thus:

and was covered with such indescribable brightness, and so enshrouding the Almighty, that He could not be seen. At the lower end of the plane, adjoining the dark regions, there appeared, upon the first platform, souls who had just entered thereon, upon whom there was a small measure of light shining, which enabled them to see some of their gross and sensual abominations. Upon the next platform above them appeared more light shining upon its occupants; and so it continued to increase upon each ascending platform toward the Throne of God. And, as souls upon one platform faithfully improved the talents committed to them, it formed their credentials for advancing to higher ones; but, if they had not improved their talents, their light became darkness, and they were rejected.	Throne.
	Platforms.

The upper platforms toward the Throne appeared radiant with light and glory, which shone upon the occupants as if the work of regeneration with them was nearly or quite accomplished. I had no distinct view of Christ in his full manhood as a person, but

was impressed with a feeling that he sat at the right hand of the Throne, and facing the RESURRECTION plane, and was there ruling and reigning over redemption's work, and putting all things under his feet, which, when done, his Mediatorial Office will cease, and he will give up the kingdom to the Father, and God will become all in all.*

Among the multitude of souls I saw, I recognized none that I knew in the form except Elder Ebenezer Bishop. He was in the front rank, and at the right hand of one of the platforms, and I was not far from him, upon a space not occupied by disembodied spirits; and while I stood there, those upon that platform went forth in the worship of God, with their faces toward the Throne; and, as this mighty host moved forward in the dance, the manifest strength, life, and energy of their spirits were grand and sublime; and the peace, love, and harmonious feeling which pervaded their ranks, and which they wafted over upon me, was beyond description; it filled my soul with heavenly joy and delight; and I said to myself, "This is heaven complete; I can ask for nothing more!" At this time I thought the greatest pleasures, honors and riches, that the world could bestow, presented themselves to my view, and they appeared so insignificant and worthless, that, even if they were not transient in their nature and duration, I wondered that any intelligent soul could for a moment desire them.

Richard Bushnell, Mt. Lebanon, N. Y.

* As the process of creation will never cease, and natural men and women will forever be coming into existence, so the end of the world, and of the works of salvation, redemption, resurrection, and the all in all in God, can apply only to individuals, to nations, to races, and to globes.

The human personality, in this vision, arose from an educational and theological bias, which, in all of us, is as flavor (given from casks) to the wine of inspiration.

Christ, as a plane of Deific, spiritual, and heavenly Intelligences, is infinitely superior to Jesus or Ann, as mere personalities. And Mother Ann said, "Do not build your faith upon me, but upon the Gift of God:—That can never fail!"—ED.

SETTLED AT LAST!

It will be seen by the following from the *Christian Union*, that "the vexed question" of the reading of the Bible in the public schools, has been settled in Ohio, and settled right—that is, against the Bible:

At length, after a tedious experience of legal delays and uncertainties, the resolution of the Cincinnati School Board, prohibiting the reading of the Bible in the common schools, has gone into effect. The resolution was adopted Nov. 1, 1869; and its operation as a law began September 1, 1873, the Supreme Court of Ohio having dissolved the injunction against the board which the superior court had granted. The principle of this decision will eventually be accepted by Protestants generally as a true definition of the relations between Church and State in a Republican Government. It presents, moreover, the only basis on which it will be found possible to defend the common school system against its most insidious foes.

So far so good. Now, if there is praying and any kind of religious reading in those schools, let that be prohibited also, and confined to the churches; and then the schools, being placed on a secular basis, justice will be done to all parties, and the sectarians will no longer have an opportunity to "rule or ruin" the best institutions in the country.

LO, WISDOM CALLS!

BENIGN 's the call. List, Wisdom's voice!
Come up, true life enjoy.
Flee false and base, obscene, unchaste,
Which life and peace destroy:
Leave death's dark shades, where lost, betray'd,
Thro' pleasure's luring guise;
Come up, frail man, thro' heaven's just plan,
To life divine arise.
Pure, peaceful minds, discreet, benign,
Oppression, wars, disown;
From discord cease, so cherish peace;
Good will, good cheer have grown:
True patience grown; ne'er frown, ne'er scold,
Though friends or foes annoy;
Though long opposed, and tried like gold,
Mild suasions still employ.
True friends to all, from loss and thrall
Would extricate the race.
Bless'd Wisdom calls, wins, gently draws,
Through renovating grace.
List, heed the call; rise from the fall,
Progressing upward, on:
Weights, idols, cast, and speed on fast:
Go free; discard all wrong.
Oh, let's well heed, press on with speed,
In truth, in spirit rise;
Christ quickens, guides, with oil provides
Chaste virgins, pure and wise.
Thus all who toil taste blissful joys—
Hope, gladness, love, peace, rest:
These live the Christ, true virgin life,
Are truly greatly blest.
The faithful, wise, advancing, rise,
The uphill grade still tread;
These fain would warn the proud who scorn,
Who're willing captives led:
Oh, pause, reflect, false life reject;
Thence, prove true life indeed:
The truth reclaims from error's chains,
Hence captives thus are freed!
Progressive minds, grown lib'ral, kind,
More needy ones befriend;
While Christ refines with fire divine,
These toil, progress, ascend.
While now's our day, who'd long delay?
Let's hasten, lo, the prize!
From vice refrain, so win, maintain
The life that never dies.

Dyer Slack, Enfield, Ct.

MUSCLE AND BRAIN.

WORK.—In the end of a Cycle, muscle and brain become too much separated. In the forming of a new Cycle, which is ever effected by a new revelation, muscle and brain are again brought into united activity. Adam and Eve were set, not merely to speculate upon the infinite botanical and zoological varieties of the garden of the Earth, but to dress and keep it in order—to work. The Egyptians had become utterly separated into brain-workers and muscle-workers.

The God of the Hebrews laid the foundation of a new social system among the Israelites in re-united brain and muscle-works. He made life itself, to each individual, dependent upon muscle—hand and finger labor—no exceptions to the law, *Gather your own food, or die*. Manna and labor were inseparable. Under that ruling, all had some opportunity for brain-labor.

The Apostolic decision, that "He who would not work, neither shall he eat," was under the same law. It may be noted, that, when professed Christians had divorced Brain and Muscle, they had also divorced their diluted Gospel from the "spiritual gifts" by which the early, working Christians had been distinguished from the world.

With hearts sincere and true, let us draw nigh,
With faith's assurance, which will never die,
Having a conscience chaste and pure within,
The inward body wash'd from stains of sin.
In our profession, let us e'er endure;
For God is faithful, and his promise sure,
Let us consider one another's needs,
Provoking unto love, good works, and deeds.
O Time! Time, where dost thou take thy flight?
Where thoughtless mortals to me have no right?
A. Calver, Mt. Lebanon.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

PHYSICAL AND SPIRITUAL

It all strong-minded men and women who have the ability and the means of acquiring knowledge, would "apply their hearts unto wisdom," and use that knowledge unselfishly, for the benefit of the many, and in that way help to bear the infirmities of the weak, what a change would be wrought in society! By degrees, capital and labor would be brought into just relations. It is true that science and art have projected many agricultural and other labor-saving implements, by which the soil is made more productive. But, could laborers feel the assurance of a just return from capitalists, for services rendered, it would be a great incentive to industry; and the earth, by proper cultivation, might be redeemed from its present thorn-and-brier-producing condition, and an Eden formed, of far more than pristine beauty. But it has been truly said, that "great men are not always wise or just."

The Creative Intelligence that formed the worlds, and created beings with the germs of immortality to inhabit them, is superior to the things and beings created. And it is evident that the good Father and Mother of all souls designed that their children should grow in wisdom and knowledge from age to age, and be fashioned into their likeness; and that they should study to comprehend the laws pertaining to physical life; and how to use, and not abuse, earth's fullness of blessings, so amply provided for man and beast.

What greater evidence of the love and wisdom of God do we need than has been given? "The heavens declare his glory; the firmament showeth his handy-work;" and his voice may be heard through all his works. The great luminary, hung out from above, shedding its golden rays, and giving light which rules the day, is God's blessing to humanity; it is the appropriate time to work. The night also has its share of blessing for man and beast. The moon and stars shed a silvery subdued light, which brings a feeling of quiet and repose, and is a signal for rest. Sleep is Nature's balm—a wise provision. The earth pours forth its rich treasures with a lavish hand. But a wise Providence has decreed that every blessing shall be obtained by labor. The intellectual (as well as the physical) powers are given for use, under the guidance of just and immutable laws.

When capital and labor, and science and art, combine and operate harmoniously together, we obtain great results. Geology has penetrated the earth, and brought forth hidden treasures—gold, silver, and precious stones; and subterranean caverns send up oil in great profusion; while exhaustless beds of coal are unearthed: all for man's use. Our great forests, one by one, have yielded to the woodman's ax, and have been used for fuel, or for buildings, and other purposes; and our beautiful hills, once covered with stately trees, are now occupied by the agriculturist; yet we

do not fear for the future; for coal supplies the place of wood for fuel; and iron, stone, and clay, are used for building purposes.

Floating palaces, constructed of iron and wood, are seen on all seas, bearing the flags of every nation; and thousands of human beings are continually borne upon the waters of the fathomless deep from shore to shore. It no longer requires a Prophet of the Lord, with a divining rod, to cause iron to swim. Great powers are given to men and women; and they will use them for either good or evil purposes; and (we repeat), if, on the natural earthly plane of existence, all would learn to be just, what a terrestrial Paradise might be created. Then, under the action of the physical and spiritual elements, human beings would be peaceful and happy, until (to use the similitude of a field of grain in process of ripening) ready for the harvesting angel, with the sickle of *spiritual truth*, to cut them off from the field of nature, and gather them from the generative to the higher plane of divine light, and spiritual life. Then they would recognize the primitive intention of, and the necessity for, two orders of human beings—the *natural* and the *spiritual*; which (now) can only with great difficulty be brought to the comprehension of the people.

If natural laws, in reference to reproduction, were properly regarded, and men would learn to be brothers the world over, then wars would cease to the ends of the earth; and warriors would turn to the peaceful pursuits of industry, beating their swords into agricultural implements; and while, on the one hand, there would be no fears that the earth would be over populated, rendering war, pestilence, and famine "necessary evils," by which to thin off the inhabitants; nor, on the other hand, that the existence of a *pure celibate Order*, like that of the Shakers, would depopulate the earth. But, while the natural man and woman would be doing their work, if guided by the law of use, instead of carnal pleasure, in reproduction, they would bless the *spiritual Order*, whose portals are ever open to receive those who have progressed beyond the *natural*, and are prepared to enter upon the *angelic* life, where they can study and learn the laws pertaining to the kingdom of Christ.

If the development of natural laws, which pertain to the outward visible world, be worthy of so much attention from scientists, who can define and measure the duty of the *spiritual* man and woman, and the importance of their studying to comprehend the laws of the inner world, and the life that is eternal, and to know what is good and true for themselves, and not blindly follow the traditions of their fore-fathers; but constantly be seeking out new fountains of living waters.

New facts and events are daily occurring in the outward world of mind and matter; and, as there are new revelations in the natural arts and sciences, and new modes of thought and experience, to meet all such emergencies, so is it in a spiritual point of view; the unfolding laws of the invisible world, and of the higher life, require the revelation of new truths, new thoughts, and new modes of application.

Truth does not change! But, as the *finite* mind grows and expands, and reaches out toward the *Infinite*, throwing off the grosser and more material forms of thought, its views and conceptions of the *Spiritual* and *Divine* become more and more enlarged and celestial.

CORRESPONDENCE.

WE confidently expect that our noble-hearted brother (Elder Wm. Leonard) will forgive us for making a few extracts, without permission, from a lengthy and valuable communication from his pen, which was not designed for publication. To us it was a jewel when received; and it was placed in our casket as such; and we feel quite certain that it would be interesting and instructive to many of the readers of our "Monthly;" but it is too prolix to publish in its entirety. Yet we hope that even the fragmentary presentation thereof will not lessen its illustrative force, nor mar its symmetrical beauty.

BELOVED ELDERESS ANTOINETTE,

I received your kind letter by due course of mail, and was right glad to hear from you and our dear friends at the Mount. I have read it over many times, and have tried to feel guilty for my negligence in not writing before the present time; but, if I had done so, perhaps I should not have received your kind epistle, which has stirred my dying or wandering memory; and I am really puzzled to determine whether to feel guilty or otherwise. Of one thing, however, you may be assured: it was not a lack of true love, or pure Gospel affection, that prevented.

I have, from early memory, had many evidences that I was created to think and feel; and, like many others of my fellow-pilgrims of impulsive heart, and visionary brain, at times, I love to talk, and to write my intuitions and new-born imaginings. Persons of such a temperament naturally love those who are willing to hear them patiently, and who will respond to them affectionately and kindly. I am under many obligations to my friends at the North Family, for the charitable reviews, and pleasant responses to my eccentric theorizing, and visionary dreamings; and, though numerous sheets have passed between us, I have the calm satisfaction of believing that not one discordant feeling has ever arisen to mar our union and tranquillity. My frank, honest difference of opinion, on minor subjects, have ever been met with that wise, calm, and harmonious spirit, that rendered even quarreling a pastime, and fighting quite a Christian amusement. There is a joy in interchanging thoughts and gifts with true and tried friends; they serve to uplift and cheer the spirit, and harmonize soul with soul.

Now, my friend, you will agree to pardon me, if I turn my theme into a somewhat theological strain; I feel like writing a *long* letter, if you will be patient with me. When looking out from the windows of Zion, upon the outward spiritual horizon, an inspiration steals over my spirit like the glowing fires of heaven. I do not feel a restless anxiety for the future; distrustful, unhappy forebodings have passed from my mind. I never saw the final advancement of God's work look more bright and cheering in the distance than now; the signs of the times are marvellously changing; they may appear new and strange, but they agree with the visitations of God to men, when compared with past history, by which we learn of his dealings with the old world, through the mediumship of Noah; and, when He determined to enlarge and liberate the tribes of Israel, He visited them through the spirits of the ancient fathers; and, next, mighty shocks of spirit-power were felt in Egypt, and the surrounding nations; and there was a slow but sure class of spirit-manifestations peculiar to the age and condition of the old chosen line of those days.

When the reign of Judaism was about closing, John, under the inspiration of the well-tried, noble spirit of Elijah, lit up the torch-light of revelation anew, which helped to dispel the darkness of the whole country.

Again, when the first dawn of Christ's kingdom was to break forth, a higher power and word of God came to Jesus, which animated the angels to sing "Glory in the highest." The same power extended to the twelve foundation pillars of the Jewish Christian Church. The Christ Spirit, at that time, was limited to the Hebrew line; and, when the disciples were sent out to preach, Jesus charged them, saying, "Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand."

Upon a time, as Jesus was crossing from Jerusalem to Galilee, and was passing through the suburbs of the ancient city of Sychar, wearied beneath the scorching sun-beams, he sat down by Jacob's well, for rest and refreshment; and a woman of Samaria came to draw water. Gentle as she was, and coming from one of the forbidden cities, yet, by spirit impulse he was attracted to her; and, when she rebuked him for asking water of a Samaritan, he was so pleased with her candor, that he conversed with her freely, and in a manner that reached her understanding; and she went and called others, saying, "Come and see a man that has told me all things that ever I did. Is not this the Christ?" This seems to have been the first kindling spark of Gospel fire among the Gentiles. Ever after that introduction, Jesus showed a marked attachment to that people. Perhaps he was the only living Jew who, at that time, truly loved a Samaritan. When he healed ten lepers, none but a Samaritan returned to bow in acknowledgment of, and to thank God for, the favor; and Jesus did not omit to call the attention of the Jews to this fact.

In his parable of the man who fell among thieves, and of the conduct of the priest and Levite towards him (while the good Samaritan, instead of keeping his gloves on, and passing by on the other side, as the priest and Levite did, had compassion on him, stooped down and examined his wounds, and kindly bound them up), he taught that God is not a respecter of nations or persons, but of character. And he gave his disciples to understand, that, as soon as they had performed their first duty to the Jews, his Samaritan children were the next class to be attended to. He said: "Ye shall receive the Holy Ghost, and shall be witnesses unto me in all Judea; next, in Samaria; then to the uttermost parts of the earth." They caught the inspiration, and, with souls aglow with revelation from the spirit-spheres, "they went everywhere preaching the Gospel of the kingdom."

What a marked manifestation of spirit-power was given at the time when Saul of Tarsus, undertook to beat down the Christian work! He was, without doubt, honest in his intentions, when he determined, under priestly sanction, to kindle the fires of persecution at Damascus; but he was met in such a manner, when a light flashed upon him, and he was smitten by an unseen hand, and heard a voice saying, "Saul, Saul, why persecutest thou me?" that he was convinced of his mistake, (and O how quickly he turned his energies in the right direction, and, after his conversion to the Christian religion, became a fortress of strength), and proved to be one of the greatest revelationists that ever existed. He was a leader of leaders, a torrent of eloquence, and as immovable as Mount Zion.

Each of the disciples of Jesus was called to perform a certain work, and spirit-power attended their labors. If in former ages there was a host of spiritual mediums, an abundance of prophecies and a gradual growth from small beginnings, need we despair?

Since this large continent was discovered, great changes and modifications have been wrought, and a new form of Civil Government is established.

Through the mediumship of the French prophets, the spirits worked; and from them Ann Lee was brought forth, who was afterward anointed to be our spiritual Mother. The powers of the heavens hastened her work; and, by revelation, she came to America, and the Church of Christ's Second Appearing began to be established, while a free Civil Government was also in process of formation.

This Church has stood as an *inside* wheel that fits into the wheel of the new *outside* Government, and the one has turned the other till it has become too visible to be longer concealed; for the light and spiritual influence of this Church is seen and felt throughout the nation, and in other nations.

The reforms of the last century started with the American people, and have been produced by the life-germs, or spirit lights, of the age, who had their highest existence in the Church. Modern Spiritualism began its work on the *inner* wheel, and was carried out by spirit-messengers, to do its work in the *outside* order. The spirits who were commissioned to do the first work in Zion, predicted its universal spread; and now we see a mighty upspringing of every species and order of mediums for both good and bad spirits to work through; but the same power that commenced the work, will bring order out of chaos—divide the false from the true—and will kindle in honest souls the fires of judgment, and thus purify them as gold is made pure by furnace heat, and will fit them to be indwellers and workers in God's holy Christian Temple, which, in its *dual* form, has started for a heavenly growth into order and beauty; and of its *increase* there will be no end.

Some of my friends here, who have heard this, my epistle of forty pages to you, think I have fully canceled all former debts that I may have incurred by not answering letters from you; and I guess you will think so too.

Please accept love and kindly greetings, from Elders, and Brethren and Sisters, who send it liberally for yourself, and all of our dear friends at Mount Lebanon.

Your Brother in the Gospel,

William Leonard, Harvard, Mass.

"IN EVERY THING GIVE THANKS."

At this season of the year, when so many outward blessings are showering from the hand of the good Husbandman, we feel that "praise is comely" for all.

And to us, who not only have found a Father but an ever-loving Mother, what measureless call for gratitude, that not only now will the strong and vigorous in the spiritual household find support, but the poor and oppressed share of her love and sympathy.

Thanks for a Gospel that approximates to justice, and, while it acknowledges the universal brotherhood, is striving to reduce it to living practice; that knows "nor high nor low, nor rich nor poor, male nor female, but all one," etc. "Exalting the valleys" by "bringing the mountains down."

Thanks for a spot on earth where virtue and innocence can be preserved, and rank higher in value than stocks or exchange.

Thanks for a home where labor is honored, and consecrated toil and uses are the gauge of honor and respect.

Thanks for a love that is pure; and for "the hundred-fold" of brothers and sisters, which compensate the forsaking of the natural and earthly.

Thanks for the "banishing to the desert of forgetfulness," which succeeds the washing in Jordan (the river of Judgment); and for the cheering of spirits from the unseen, and the hopes of re-union in the spirit world.

And highest thanks that, for poor suffering humanity, there is such a way of becoming sons and daughters of God, without rebuke.

Elizabeth H. Webster, Harvard, Mass.

THE isolated efforts of individuals can accomplish no more now than formerly. Therefore it is an age of unions, combinations and leagues, pointing to the only avenue of advance to a higher order, viz., through a united and consecrated interest. We may also include as indications, the associated efforts of Bible, Missionary, and Peace Societies, all of which have started into operation since the Church of Christ's Second Appearing was established.

Many can "run to and fro" and knowledge may be increased, but knowledge alone, irrespective of quality and use, cannot confer happiness. Knowledge is communicable. Wisdom is acquired by applying knowledge to use. The higher the knowledge, the more excellent the wisdom attained by its exercise.

FOR THE SHAKERS.

FEELING that I am a debtor to all lovers of truth in the preceding Dispensation, who, by a life of self-denial, strove to vindicate and uphold the work of righteousness on the earth, I would gladly give a fitting expression of my gratitude therefor, and honor the past; and also give my testimony to strengthen the present; and to help (in my humble way) any sincere soul, who may be looking among the lo heres and lo theres, to find the Christ of God that can give true rest unto souls.

The years of my pilgrimage on earth number fourscore, fifty-six of which have been spent with Believers, or Shakers. In practical obedience to the truths taught and lived by all who are true to their profession, I have seen the travail of my soul in the work of regeneration; and, as I have progressed "from faith to faith," I have also received increasing light and power to work the works of righteousness, and am now reaping the fruits thereof, which are peace and rest to the immortal part, that I know a life in sinful indulgence could never give. And I have witnessed the operation and effect upon others with whom I have been associated, and I can testify that I am satisfied with the goodness of God through the Gospel of Christ in the first and second appearing.

I am conscious that I am now nearing the end of my sojourn in time; but I feel a bright hope for the future; and, although my physical strength is waning, yet in spirit I am joyful; I feel that the prediction of the prophet Jeremiah is being fulfilled in our time, when the "virgin" sons and daughters of "Zion can go forth in the dances of them that make merry, both old and young together, and sing in the heights of Zion," and partake of the goodly feast of "wheat, and oil, and wine" of the kingdom, until "their souls are as a watered garden." My feelings go out in love to, and in prayer for, all honest truth seekers, that they may be led, as I was, to renounce the inferior pleasures of time and sense, and learn to live to God and die to sin; and, through obedience to truth, fit themselves for the society of angels in the Heavenly Father and Mother's kingdom in the world to come.

Anna Croaman, Mt. Lebanon, N. Y.

GOOD resolutions are safeguards to the soul—God's blessings are limitless as the twinkling lights that spangle the vast arch above, or the sands of the sea. Every thing in nature's realm, evinces an overruling supernatural power. The smallest insect his goodness shares. The birds carol their sweetest notes to Him who gave them life, swelling their little throats to the fullest extent, reminding us of the musical fullness of the spheres. And the running streamlet, as it ripples over hill and dale, sings a merry song; it may be shallow at its source, but it finds its way to rivers and lakes, and its terminus is the deep blue sea. Every drop of this vast body of water contains animal life; and if the tiny aquatics were asked why they were so lively, they would reply, in their language, "Because we have nothing but water to drink." Would that many human beings might reply in the same language who are now wedded to the wine cup, or bound in the demoniac chains of Alcohol! Alas, that man who was made to govern himself, and rule over the lower orders of animal life, sinks himself below the beasts that perish! O that intemperance might flee the land.

Margaret C.

MEETING.

J. M. PEEBLES, on behalf of the *Spiritualists of New York City*, has asked to have a Deputation of *Shakers* attend one or more of their Gatherings, on the 23d instant; and Elder F. W. Evans, with a Company of Brethren and Sisters from the Three Novitiate Families of Mount Lebanon, and Elder G. A. Loomis, with a Company from Waterlot, are expected to be present.

For particulars, as to Hall, hour, &c., see public advertisement.

OBITUARY.

In looking over the obituary notices in the "*Shaker and Shakeress*" of 1873, up to October, we find the names of a large number recorded, who have been as bright stars in Zion, to illumine her spiritual horizon, whose light, to the external perception, has now gone out; but through faith we behold them shining with increased brilliancy in purer, brighter spheres. The majority of them lived to a ripe age; yet, how much they are missed from our circles! Each Family and Society had learned to love, and appreciate them for their works' sake; they knew their worth, and have felt their loss.

It has not been customary for Believers to eulogize, by word, their dear departed Gospel friends to any great extent; but rather strive to profit by their godly lives and teachings, and to have their bright examples shine upon our pathway, and light our course heavenward, that we may know how to walk in their footsteps and follow them, as they have followed Christ.

We are certain that a biographical account of many of those worthy saints who have been harvested from earth, and gathered to their spirit home, would be very interesting and satisfactory to Believers who have known them personally, or by reputation; and, had we inserted all the love tokens in the columns of the "*Shaker and Shakeress*," that have been sent to us by surviving friends, they would have occupied a large space. We have loved and admired the feelings which prompted such beautiful and affectionate tributes to the memory of dear departed ones; and would gladly have gratified the wishes of each contributor in publishing them, as well as to have satisfied the feelings of many of the readers of our little sheet by so doing, had it been practicable. But the lives of Believers in Christ's second appearing are so veiled from the outside world, that they seldom know one Shaker from another; except, perhaps, in the vicinity, or in the adjacent towns they may be known to neighbors and friends. As they take no part in politics, they have no political record to present; nor do they imbrue their hands in the blood of their fellow men, believing that Christians cannot, will not, fight. Hence the warrior's fame and glory (such as it is) does not rest upon them; and, having forsaken the natural, generative order of marriage, for the higher—the angelic—Christian order and life, it may be said of them as it was said of Jesus: "Who shall declare his generation?" Like him, the Shakers have none.

Seeing we differ so widely from worldly Christians, upon all of those essential points, how could we make up lengthy obituary notices of our brethren and sisters that would be edifying and interesting to subscribers in the outside order, who know nothing of the individuals of whom we are speaking, however illustrious their lives may have been to us? Our worthy sister Abigail Munson, who attained to the age of 102 (lacking a few days), how much might have been said of her good deeds, her godly example, and great worth, by those who knew her best.

We received an obituary on the demise of Elder J. R. Eades, which occurred at South Union, Ky., August 27, which was written in a beautiful spirit, by sister Jane Cowan of the same place, descriptive of his moral worth—his spiritual attainments—his consecrated life, and devotion to truth; and how much he was beloved by the little flock, of which he had been a faithful leader many years, and how deeply they felt his loss! We also received a poem upon the same subject written by Sister Lucy Shannon; all showing how they loved him in life, and honored him in death.

Such bright spirits as Elder D. J. Hawkins, Sister Charity Palmer, Elder R. W. Pelham, Brother J. Dean, and many more that we might mention, whose names are sealed in heaven, for they are written in the book of life, to be read by their Brethren and Sisters, have all left worthy records. And while we view the way-marks they have left behind, they will live in the hearts' affections of their Gospel kindred while memory shall last.

It may not be amiss to restate the ages of those who have gone from the ranks of the eighteen Societies of Believers to their homes in the spirit spheres within the last ten months. The ages of two, we did not get; but understand they were well advanced in life.

Over one hundred years of age.....	1
Between ninety and a hundred.....	5
do eighty and ninety.....	8
do seventy and eighty.....	12
do sixty and seventy.....	4
do fifty and sixty.....	3
do forty and fifty.....	1
do thirty and forty.....	1
Under thirty.....	2

NATURE CURES, IF CURE THERE BE.

In all systems of error there is a starting-point usually made by a false assumption. This is palpable in the drug theory. Assuming that disease is an enemy which a new drug disease may vanquish, patients are dosed into tedious palms, fevers, and too often premature graves. Dr. Trail's lucid pen has recently shown, that neither Seward nor Greeley died of natural disease, nor yet of a mysterious Providence, but of poisonous drugs. Similar fatal administrations ended the days of Washington, Harrison, Taylor, and multitudes of eminent sufferers, including millions of the obscure, whose lives, in one sense, were none the less precious. The germ, as we have said, of this poisonous system is, that nature don't or won't cure. While the drug theorists are unable to ignore the efforts of nature in this direction, they nevertheless insist that she must be assisted to cure. Hence, under the guise of aid, they embarrass; and on the pretext of removing burdens, they bind on such as are heavier and more crushing; and, in endeavoring to promote the process of cleansing, they surcharge the body with the foulest matter.

As the cause must always be removed to insure a cessation of the effect, so must this baseless assumption of assisting nature, by poisoning, be abandoned, before we can get rid of the destructive medical theory. By eating unclean food, and too much of it, persons are sickened, then druggists proceed to dose down yet more unclean matter to cleanse and cure! In swallowing bad diet, the laws of health are broken, and disease ensues; in swallowing yet worse drugs, the laws of health are still more dangerously broken, and too often death ensues. Who in his sober senses can believe that doses which invariably make well persons sick, can make sick persons well? Can filth remove filth? Will Beelzebub the chief, cast out his subordinates? There is but one way to swallow the drug theory, that is, ostrich-like, to run the head into sand, and force it down blind. Facts, handled by common sense, are as fatal to it as is warm sunshine to ice, or light to darkness. Naked assumptions and despotic authority may sustain the absurdity, while simple truth and reason must overthrow it.—*Science of Health.*

SHAKER AND SHAKERESS.

Those whose interest in the S. & S. causes them to desire its continued publication, another year, will please signify it by inclosing 50 cts. for 1874, by return of mail, if possible.

SELF DENIAL.

Blessed power of self-denial,
Source and well-spring of true joy;
Walk with me as guardian angel,
That no sin my peace destroy.

It is natural for the whole human family to seek happiness; all have some God to worship, some Superior Being to look to, for aid, in times of affliction and distress. But how few seek happiness in the right direction! We are all looking and hoping for a blissful existence beyond the dark river; but, do we consider what we must do *this side* the stream, to gain the lasting joys of that bright land? Are we willing and thankful to bear the cross of Christ, that crucifies us to the world, and robs us of the corruptible joys of sin and carnal indulgences, practising true self-denial in our every-day lives, walking in paths of peace and righteousness, sacrificing the meaner affections of the lower life, owning nothing, yet possessing all things, caring for, and being cared for, in sickness and health, by the good and pure? If so, then, when this life's journey shall be ended, and we pass on, to that unknown land, having laid up treasures there, we shall not feel like strangers in a strange place; although we shall have left behind us all that we possessed in this world. True, our clothing will be new, and formed of different materials; our food will also be of a different nature; our surroundings too, will be new; but we shall join kindred friends whom we have previously known on earth; and, can we have a better recommendation to take with us than the record of a good, upright life, bearing the impress of self-denial and cross-bearing, which is true excellence—a garment formed of good and righteous works, to adorn the immortal part? When I take somewhat of a realizing view of these things, I think I will never be heard to cry, O the burden, the burden of the cross! the oppression of self-denial! striving to bring the way to me, instead of bringing myself to the way; this is beneath my high and holy calling. I will fight the battles of the Lord valiantly, and lay a good foundation—purity and honesty—for my building to stand upon.

A builder may erect very elegant and beautiful structures; but, unless the foundations are firmly and properly laid, they are liable to be wrecked by winds and storms, and finally to become a mass of ruins.

"I want to have the Christians' stamp On all that I possess—
My conscience, manual labor too, And even on my dress."
I want to have good Shaker faith Implanted in my soul;
And fain would have good Shaker works Extend from pole to pole.

I bless the name, I love the life My Shaker kindred live,
I love the true and sure reward A daily cross will give.
I love to feel that living power That shakes the soul within—
The fire that burns the dregs and dross, Consuming ev'ry sin.

I love to hear the living Word, That flows from soul to soul,
Cross-bearing ones who daily strive Each passion to control.

These are true Shakers; and they shake from ev'ry thing impure,
And seek for treasures by the cross, That ever will endure.

They bring each hidden deed to light, Not in a closet dark;
But to the witnesses of God, Where rests the sacred Ark.

How can we live without the Word, The living Word of God,
That resurrects to spirit-life, Points to the narrow road?

I love my Shaker Brethren dear, My angel Sisters too;
My Shaker home, with all its joys, Is charming to my view;
Then, let me live the higher life, And bear the noble name:
Make it my chief concern to be Right worthy of the same.

Emily Smith, Mt. Lebanon, N. Y.

CHRISTMAS OFFERING.

p 1. Sweet - est mu - sic soft - ly steal - ing O'er our hearts in tune - ful chime, Shall, in joy - ous notes re - veal - ing,
f 2. Wake we now to joy and glad - ness, Christ the Sav - iour we have found; Ban - ish from our hearts all sad - ness,

Swell the song of old - en time. When the morn - ing star was beaming, An - gels sang of peace and love;
 And in deeds of love a - bound. Now the fount of good un - seal - ing, Let us all our souls up - all;

Ma - ny souls a - woke from dreaming, Hall'd the light from Heaven above. Gladsome sound we ech - o still, *p* Peace on earth, to all good will.
 And, in kind - ly Christian feeling, Breathe sweet peace and speak good will. Gladsome sound we ech - o still, Peace on earth, to all good will.

WHO SHALL PRAISE GOD?

—
 My soul, wake up inspired to sing,
 And let each throb a tribute bring,
 And praise our Father's name;
 Let earth and heaven join in one song,
 So sweet, so glorious, and so strong,
 Of this inspiring theme.

Let mountains high, and valleys low,
 Let verdant plains the music throw,
 In strains both loud and clear;
 Our Maker's name we will proclaim
 From pole to pole, thro' earth's domain,
 With reverence and fear.

Ye angels bright, who wing your way
 Through mansions of eternal day,
 Reverberate the sound.
 O, all the powers of heaven above,
 Join now with us the song of love,
 Sweet praises flow around.

Ye cedars on the mountain brow,
 Your towering heads with reverence bow,
 To him who gave you birth;
 Ye little rills that murmur on,
 Join in the chorus, sweet and long,
 That gladdens all the earth.

Ye flowing rivers which have grown
 So deep and broad, your voices loan,
 To sound his holy praise;
 And cataracts with thundering roar
 His glory tell from shore to shore,
 His wise and prudent ways.

Above all these, let those who live
 A life of innocence and love,
 Be heard in sweetest tones;
 Who love the Lord with all their heart,
 And from all sin and lust depart;
 They make the loudest sounds.

They set all nature in a blaze;
 Men ask, are these the latter days
 By Jesus Christ foretold?
 'Tis something new: we do not scan
 How God does purify a man,
 And liberate the soul.

He's brought to light the living way,
 And all who're willing to obey,
 Do walk the path so straight;
 They do not err from day to day,
 But constant watch, and daily pray,
 To enter heaven's gate.

Let those who have repentance found,
 With peace, and love, and joy abound,
 And join the glorious song;
 While those who cover up their sin,
 Their grief and sorrow then begin;
 They cannot join the throng
 Of the united souls of men
 Who live to God, and die to sin,
 And in this death rejoice;
 But all who bear a daily cross,
 And by its power are saved from loss,
 Shall praise Him with one voice.

Andrew Barrett, Mt. Lebanon, N. Y.

ELDER RICHARD BUSHNELL.

—
 He brought a glorious manhood to the strife,
 And gave it freely, with a noble will:
 He made a consecration of his life,
 And bade ambition's trumpet-voice be still;
 For he had powers that would have gain'd the fame,
 The wealth, the honors, that the world bestows,
 But better far, to him, was lot and name
 Among the people that his conscience chose.

He came to them with zealous heart and hand,
 Made all their interests his absorbing care;
 Strong in his faith, met persecution's band,
 Yet held his heart in lowly strains of prayer.
 The clash of elements that round him rung,
 Awoke his energies to fight within—
 To strive for conquest—while his life was young,
 And evermore to wage a war with sin.

In thought, and power to sway, he was a king;
 He won a royal priesthood by his zeal.
 His soul was gentle as an angel's wing,
 Yet it was keen as Truth's incisive steel.
 Before him, malice (supplicating) knelt,
 And bitter envy laid her face in dust;
 While bold assailants lost their rage, and felt
 To seek for pardon, half convinced they must.

He gave forgiveness as the morn gives light;
 He gave his love as seasons give their fruit;
 He bless'd with tenderness, rebuked with might
 Quell'd human passions till their waves were
 mute.
 And, when his autumn crimson'd to its close,
 We saw the garner'd treasures he had found;
 We felt his soul's unspeakable repose,
 And knew his spirit was with vict'ry crown'd.

We'll miss his cheery voice, and kindly smile;
 We'll miss the hands whose industry we prize;
 We'll call him often, in the little while
 That from our home to his so misty lies.
 O father, as we bid adieu to thee,
 Our heart-strings vibrate with a plaintive swell:
 Our love, upwelling, gushing, warm, and free,
 Shall reach thy spirit wheresoe'er it dwell.

What though the years made halos in thy hair,
 And carved their furrows on thy open brow;
 They could not give thy heart one rankling care;
 Thy life was true, and thou art blessed now!

Cecilia Dwyer, Mt. Lebanon, N. Y.

TRY AGAIN.

—
 Tolling pilgrim, art thou weary?
 Doth the path of life seem hard?
 Are the gleams of hope and courage
 From thy spirit now debar'd?
 Hath the prayer to Heaven directed,
 Fall'd to bring thy spirit gain?
 Yet, if thou art still protected,
 Never flinch, but Try again.

Have the foes thou wast contending,
 Over thee some vict'ry gained?
 By a dark'ning cloud impending,
 Hath thy star of guidance waned?
 Does the binding cross of Jesus
 Cause thy lofty nature pain?
 There's a balsam for thy spirit,
 Flinch not, then, but Try again.

Mark thy friends who now surround thee,
 Seeming most like angels pure;
 Have they passed these youthful conflicts,
 Having nothing to endure?
 Know, my friend, when thou art tempted,
 Those before have felt the same,
 And with courage to thee whisper,
 "Never flinch, but Try again."

Try Again! blest words of courage,
 What a radiance they impart!
 When the soul, though met by Failure,
 Claspeth their virtues to the heart,
 Then, with "Onward" for thy motto,
 "Upward," for thy constant aim,
 Thou canst bear aloft the banner—
 "Never flinch; but Try Again."

Anelia Calver, Mt. Lebanon, N. Y.

CURIOSITIES FOR THE CENTENNIAL.

—
 THE Centennial, at Philadelphia, will be a celebration for which every patriotic man must desire to insure the greatest possible completeness. Especial attention would be desired to have given to that twilight period of our history which the Centennial is intended so largely to commemorate, and which indeed concentrates in itself so much of what is interesting and romantic in American annals. The readers of our Sunday's issue must have been gratified to read of a contribution from Maine to the Revolutionary Department of the Exposition, which opens to its managers an entire new field of curious and delightful interest.

At the town of Alfred, in that State, an old lady has been discovered whose singular and happy fortune it was to be born on the 4th of July, 1776. She is a Shaker, and her name is Lucy Langdon Nowell. It is another of the virtues of this venerable lady that she has been in a railroad car, and it is proposed to send her in a Pullman car to adorn the opening of the Centennial on the 4th of July, 1876. It is urged that nothing could be more appropriate or significant at a festival designed to celebrate the completion of our first century of national existence than the presence of one whose birth is exactly coeval with our nation's birth, whose life has shared the vicissitudes of the nation's life, and who has lived to see the career begun, like her own, in doubt and utter weakness, finish in the most exalted power. — N. Y. Times.

PEOPLE talk of originality. What do they mean? As soon as we are born, the surrounding world begins to operate upon us, and so unto the end; and, after all, what can we truly call our own but energy, power and will? Could I point out all I owe to my great forerunner and contemporaries, truly there would remain but little over.—Goethe.

OBITUARY.

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 ELDER RICHARD BUSHNELL, October 23, aged 82; at Mt. Lebanon, N. Y.

DANIEL MILLER, October 10, aged 77; at Union Village, Ohio.

